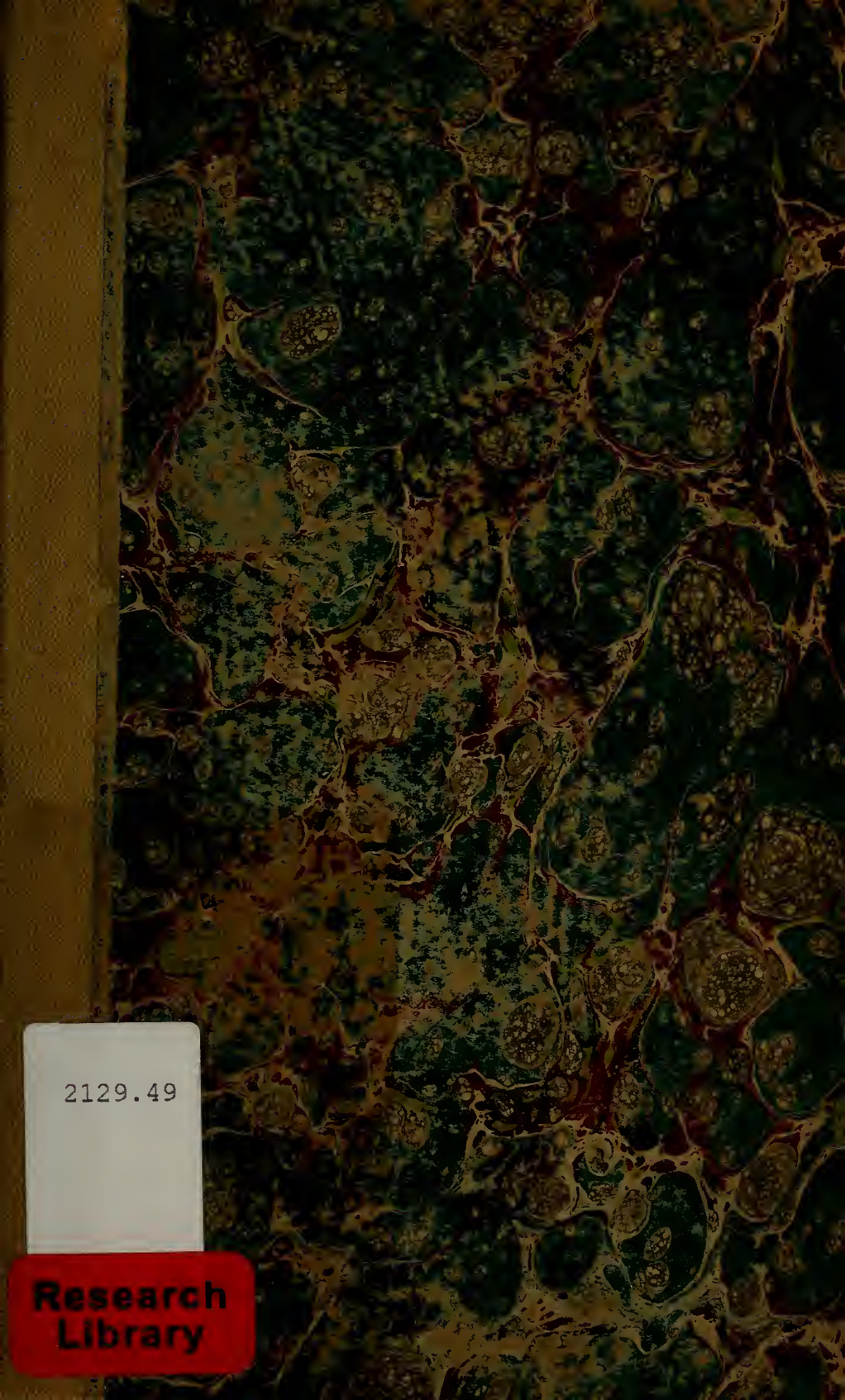


The image shows the front cover of a book. The cover is decorated with a traditional marbled paper pattern, featuring swirling veins of dark green, brown, and cream. The spine, visible on the left, is bound in a textured gold-colored material. A small white label with the number '2129.49' is attached to the spine. At the bottom of the spine, there is a red rectangular label with the words 'Research Library' in white.

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YOUNG LADIES' LITERARY SOCIETY

OF THE

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WESLEYAN ACADEMY,

JUNE 8, 1836.

By S. S. STOCKING, A. B.

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AMERICAN
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Gift of
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June 28, 1902

WILBRAHAM, MAY 9, 1836.

The ladies of the Literary Society return their sincere thanks to Mr. Stocking, for his Address of Wednesday P. M., and would also express their obligations for his kind suggestions, relative to the future proceedings of their Society. In consideration of the above-mentioned favor, the ladies are encouraged to request another, viz.:—a copy of the Address for publication.

Respectfully,

A. M. PELTON, *Secretary.*

S. S. Stocking.

WILBRAHAM, MAY 9, 1836.

MISS A. M. PELTON—To the request of the young ladies of the Literary Society, contained in your note of to-day, in relation to the manuscript of the Address delivered before them, Wednesday P. M., I reply, that though it was written without any design of publication, yet if its use can be rendered beneficial to them, either as individuals or a society, it is at their disposal.

Respectfully,

S. S. STOCKING.

Miss A. M. Pelton, Secretary.



ADDRESS.

TO SAY that mind is the standard of man, is to repeat a maxim equally applicable to woman : indeed, whatever there is of excellence or superiority in either, compared with the rest of animate creation, exists in that part of us termed the intellectual ; and in proportion as this is left uncultivated, do we approximate to the beasts that perish. To trace effects to their causes and causes to their effects ; to live with those who have lived ; to hold converse with the great who have fallen—with patriarchs, prophets and martyrs ; to muse among the sepulchres of empires, and commune with the heroic dead—with kings, warriors and conquerors ; to define the laws of the material universe, and aspire to comprehend what the Deity himself has ordered, belongs alone, of earthly existence, to our intellectual being. Nor should this consideration inspire us with heedless temerity or haughty superciliousness, but with deep humility and unfeigned gratitude. For though we surpass the lower orders of creation in intelligence and refined enjoyment, we are as dependent as they, for our being and happiness, upon the great source of all good.

The means of our enjoyment, however, are in a measure within our own control. *They consist in the cultivation of our minds and hearts.* It is therefore a matter of no small

consideration, that we pursue that course in their cultivation which will secure to us a capability to enjoy and a capacity to profit by the objects and pursuits to which we may subsequently direct our attention. A knowledge of the fundamental principles of the different sciences, is necessary for extensive usefulness if not for the higher degrees of happiness. An attention to their minutiae is not; but, on the contrary, is unfavorable to the excelling in any particular one, and, therefore, unfavorable to particular usefulness. It is a true remark of Dr. Blair, that “a universal genius seldom excels in any one thing whatever.” So true is this in relation to those who study the sciences, that not one in a thousand of those to whose taste they are alike congenial, excels in any particular science. That our education should be conducted with special reference to the course to be pursued in after-life, is a rule to which all, I think, will concede.

Having made these prefatory remarks, permit me, young ladies, to lay before you that course which, in my opinion, should be followed in the attainment of knowledge—both practical and theoretical. I pre-suppose, suitably to the occasion, that the student is capable of reading English authors, and has acquired a respectable knowledge of the agreement and government of language, the first principles of the science of numbers, and a smattering of belles lettres.

I. *The reading of approved English authors* is one of the best and most efficient means for the acquisition of useful knowledge. To the word *reading*, however, I attach an idea different from that which too many seem *practically* to attach to it. The cursory perusal of books, and the skimming over of different authors, so far from contributing to our stock of knowledge, is, indeed, injurious—leaving indeterminate ideas floating loose in the head, or words to which

no ideas at all are attached. Many are extremely apt to estimate their amount of knowledge by the number of books thus read, and hence they skim over all the authors with which they may chance to meet; whereas they can scarcely, after all, quote a sentiment or repeat the title-page of any one of them. This method of reading is as ludicrous as it is useless, and should be avoided by all who read for the acquisition of sound knowledge and correct information. It is not merely useless but highly deleterious. It forms a loose habit of thinking, and a remissness of mind; than which, nothing is more injurious to a successful pursuit of knowledge.

In reading as in the mathematics, it should be your constant rule to pass over nothing which you do not understand. However repugnant to your feelings it may be to re-peruse a page or a paragraph, it should be done in all cases in which you, through inattention, or listlessness of mind, or obscurity in the style, fail, by one perusal merely, to obtain the author's sentiments. It is not unfrequently the case that we close a sentence or a paragraph without the most distant idea of what has been read—our tongues, by practice to words, like the fingers of a musician to her instrument, becoming subservient, while her mind is quite foreign to the notes which her fingers, by constant practice, unconsciously touch. The futility of such reading must be obvious to all. The only way to free yourselves from so pernicious a habit is, upon the egress of your unconscious reverie, to re-peruse what you have read, until your attention becomes fixed and your minds interested in the *sentiments* and *style* of the author. If these fail to chain your attention, you had better forego the reading of such authors, than thus to cherish so useless and injurious a habit. The eagerness of the mind after knowledge, is also a barrier to

its acquisition. As he who, for information, travels rapidly through a country, without stopping to inquire into the customs and habits of the people, or to contemplate the objects of curiosity with which he meets, is little profited by all his excursions, so he who hastily advances in his search for knowledge, is little benefitted by all his cursory perusals. Haste, therefore, as well as remissness, should be carefully avoided.

When you take up an author, first read his preface; next, study his index, till you are thoroughly acquainted with the heads of the subjects upon which he treats; then proceed to the text. After reading a sentence, close your book and repeat to yourself its meaning in your own language; consider its claims to truth; its moral or immoral tendency; and when you have viewed it in all its bearings, read another. With the latter, pursue the same course as with the former, and then join the sentiments of both. Pursue a similar course through a paragraph, and then express the ideas contained in the whole of it in language as concise as possible. The next paragraph should be mastered in like manner, and its meaning connected with that of the former; and so on from sentence to sentence, from paragraph to paragraph, from page to page, and from chapter to chapter, until the whole is grasped in one continuous connection. This manner of reading may be tedious at first, but it is surprising how soon the mind becomes accustomed to it, and with how much more ease it conquers difficulties than before receiving such discipline. When you shall have acquired, by discipline like this, a discrimination in reading, so as to be able readily to determine of what your author treats,—whether he proves what he proposes; when you shall have become able to follow out the general train of ideas and arguments through the whole work, you will

then, and not till then, find yourselves in the possession of the true key of knowledge.

II. *The choice of suitable books is very important, and claims your special attention.* Thousands, by the perusal of a single volume, have been ruined, morally and intellectually. So very apt are the inexperienced to receive as correct any sentiments which have the sanction of the press, that the most virtuous and unsuspecting are corrupted, and at the same time charmed, perhaps, by an elegant and flowing style, under which lurks the poison of the asp. Were I to mark out a course of reading for your use, I should recommend—

1st. *History, in connection with Chronology.* To trace the rise and fall of empires ; to study the principal personages in each ; the customs of the times when they lived ; their conduct, good or bad ; to contemplate their noble acts of heroism, of virtue, of benevolence, of patriotism, integrity and fidelity, or those of their cowardice, or their vice and thwarted ambition, cannot but afford you a knowledge of human nature, and warn you of the rocks upon which others have split. Besides, how unworthy an inquiring mind to forego a knowledge of the history of the past, when the acquisition is within its reach ! Biographical history is especially useful to excite to determined and noble exertion. Who can read the biography of the distinguished of either sex, without partaking of the spirit which nerved them to action ? What young lady can rise from the perusal of the life of Zenobia, Queen of Palmyra ; of Joanna I, Queen of Naples ; of Isabella, of Castile ; of the incomparable Maria Theresa, Empress of Germany and Queen of Hungary ; of Catherine II, Queen of Russia ; of Elizabeth, Queen of England ; of Josephine, Empress of France ; of Mary, Queen of Scots ; or of the mother of

Washington ; or of the few remaining sketches of Grecian and Roman matrons, without feeling that *woman* can exert an influence salutary not only to domestic but to public happiness? Who of you can read of the classical attainments of Madame Dacier, the polished literature of Madam Staël, and the sublime philosophy of Catherine Herschell, without feeling a wish to possess their acquirements? Who of you can rise from the biography of Hannah More, a Newell, a Fletcher, or a Judson, without acknowledging the excellence of practical piety and the loveliness of virtuous sensibility?

But the history of our own country, above all others, should be thoroughly read. There is not a country on earth, the history of which is so rich in interest, so novel in incident, and so instructive in detail, as that of our own. Besides, it is hallowed by every consideration sacred in memory and pleasing in retrospect. The son or daughter of New England who makes no exertions to acquire a knowledge of it, insults the benevolence of those by whose means its acquisition has been made possible, disgraces the name of freedom, and exhibits a recklessness utterly unworthy of the blessings of free institutions.

2dly. *Books upon the natural sciences are highly worthy of your attention.* If a want of time prevent you from studying them as *text-books*, you will find much profit in employing them as *reading-books*. They will open to your astonished vision the wonderful volume of nature ; upon every page of which is exhibited the impress of the Almighty's hand, in every period the most surprising harmony, and in its execution the most transcendent beauty. To be able to assign philosophical reasons for the various phenomena of the material universe ; to be able to investigate and demonstrate the laws of attraction and motion, both

simple and compound ; to understand the cause of the different motions of our own planets, and to follow the others in their wanderings through heaven ; to become acquainted with the properties of fluids ; with the laws of sound, colors and optics ; in a word, to learn and be what you should be, you must become the disciples of nature, and study her laws with a Christian's devotion.

Chemical science, if read with attention, will introduce you to the mysteries and minutiae of nature. By it you will become acquainted with the phenomena of light and heat, the surprising agencies of electricity, and the nature and effects of gases ; with the laws which regulate the phenomena of attraction, of the composition and decomposition of animals and vegetables ; with animalization, nutrition, and respiration ; with much other information both useful and pleasing. The disclosures of this science will also teach you to love and adore the Creator ; for each development will unfold to your mind new beauties, and carry to your heart the conviction that there is a God, and that he is, in his works, incomprehensibly glorious, wise, and merciful.

The study of Geology. That branch of natural science which treats of the structure of the terraqueous globe and of the substances which compose it, has been and is still, too much neglected by young ladies. Few studies are more pleasing and instructive. Were I to inform you that a new publication had recently made its appearance professing to prove from the existence of facts, that the earth we inhabit must have existed, in some form, for millions of years ; that the places which we occupy were once the bed of the ocean ; that the mountains and valleys which surround us were elevated or depressed by the agency of internal fire and water ; that the centre of the earth con-

tains an ocean of fire ; and that the craters of volcanoes are but the natural chimneys, to give vent to the steam and lava of this reservoir of fire ; and that the numerous strata of the earth are only the different depositions of different ages, would you have no curiosity to read such a publication ? If you would, read Geology. Would you be able to account for the existence of fossil vegetables and shells, read Geology. Would you be able to account for the irregularity of the surface of the earth, and to penetrate into its deep store-houses and bring up to your knowledge its hidden treasures, read, attentively, some approved system of Geology. Thus you will become acquainted with facts of which you had no previous conception, and important inferences, legitimate in deduction and irresistible in conviction.

3dly. Next to the natural sciences, I would recommend a thorough course of reading in *Mental and Moral Philosophy*. The former will afford you a knowledge of the phenomena of the human mind ; the latter, your duty to God and to your fellow creatures. And what study is more worthy of you, than that of your own mental constitution ? Your bodies, of which you may be vainly ostentatious, and their decorations, are almost alike transient. Indeed, the material world is but of ephemeral duration ; but your intellect shall stand fast as the throne of its Author, and survive the wreck of a fallen universe ! With its essence you have nothing to do. The mind, in this respect, cannot comprehend itself ; but its mysterious workings, and the laws which regulate its actions, are subject to its own scrutiny. By a knowledge of these laws, you will know better how to discharge your duties, both moral and civil. You will be enabled to render yourselves more agreeable in your relative and social relations, and to acquire a commanding

influence in the circles in which you move. The lessons which *moral* philosophy teaches, will learn you to respect the rights of others, the laws of the land, the divine statutes, human happiness, and your own moral obligations. So interesting in its nature and important in its consequences, is this practical science, that no young lady can safely forego a thorough investigation of its principles.

4thly. It will doubtless be expected that something will be said upon works of fiction. So exceedingly fond of this class of writings are young persons, that scarcely any thing can be said against them, without incurring the imputation of a prejudiced and puritanical decision. Of the great mass of literary rubbish of this stamp, much, doubtless, may be culled, harmless, and perhaps useful, in its tendency; but where there is one good novel there are scores of bad ones. Hence there is a great risk to the young in making selections. The indiscriminate reading of novels injures the mind irreparably. It corrupts, it enervates, it incapacitates it for any thing but high-wrought fiction. Accustomed to revel in the region of chimeras, the mind acquires a disrelish for the sober realities of life, and shrinks from every task which requires mental energy. Besides, expectations of happiness are excited, and prospects of fortune are fancied, which can never have a real existence, bringing in their consequences disappointment and dejection, with intellectual and moral prostration. The safest and best advice I can give you upon this subject is,—“touch not, taste not, handle not.”

5thly. In relation to the different kinds of light reading contained in our weekly papers and in pamphlets, both literary and political, suffice it to say, it is of little use to devote much time to their perusal. One well conducted paper usually contains all the news important to be known,

and is worth more to an individual who sets any value upon time, than all the hebdomadals ordinarily issued upon us from a corrupt or pensioned press. A person who shall enter a reading-room and skim over some ten or a dozen papers, will come out as wise, perhaps, as he went in ; but with a state of mind entirely unfit for solid reading and intellectual investigation.

I would recommend to you to read, statedly, some well conducted religious, literary, and political paper, and no others, unless for particular and extraordinary information. By this means you will acquire all the knowledge necessary in the line of news, and save much valuable time. I would not, however, exclude the various and useful information contained in cyclopedias, and the excellent articles on philosophy and criticism, and on the arts, sciences, and literature, found in our Monthly and Quarterly Reviews and Journals.

But in order to profit by reading, you must *think much* and *write often*. "Reading," says Locke, "furnishes the mind only with materials of knowledge : it is *thinking* makes what we read ours." Nothing will contribute more to an accurate understanding of what you read, than the practice of reading and writing alternately. First read a page or a chapter, and write out, in language of your own choice, the principal ideas contained in it, adding such suggestions as may present themselves to your minds ; lay aside what you have written, and engage your attention in something else, that the mind may become free from the excitement occasioned by composing, and better qualified to judge of the correctness of the language, the justness of the sentiments, and the proper length and harmony of the periods ; then review and correct it. If this practice be continued each day, it will soon reward you with a rich

fund of ideas, and a facility in expressing them in definite language. To command harmonious and appropriate language, and to compose in a style at once elegant and perspicuous, can be acquired only by much practice in composing and correcting, and by a careful study of the language and style of the best authors.

But reading and writing alone will never make you scholars. You must *study*. Your minds must be subjected to the most rigorous discipline, by untiring application to appropriate studies. This brings us to a second general division of the subject; the first head of which, in importance and utility, is the *Mathematics*.

No person of either sex can advance any just claims to a thorough and polished education, without an accurate knowledge of the first principles, and of most if not all of the higher branches, of this first and most sublime of sciences. Its study yields to none in effecting strength of mind and energy of thought. This effect is witnessed not only in solving mathematical questions, but in the ordinary concerns of life, where *thought* is requisite for the accomplishment of any one thing whatever. It is seen in the public speaker, in the cogency of his reasoning; in the private man, in the soundness of his judgment; in the statesman, in the excellency of his political policy, and in the subject, in the right estimation of that policy. It is not expected that your time or means will permit you to pursue the exact sciences to any great extent: you should not, however, stop short of a knowledge of Algebra, Geometry, and Trigonometry. These will be sufficient for all practical purposes, and will afford you, for the want of the fine arts, a valuable succedaneum.

2dly. *The study of ancient and modern classical literature* will contribute in no small degree to your stock of

knowledge. To the question, therefore, whether ladies should be instructed in the ancient and modern languages, I answer—if time and means permit, they should ; in the modern languages especially. However much may have been said against the study of ancient classic authors, it cannot be denied that their study greatly facilitates the acquisition of a knowledge of our own, as well as of the philology of language generally. Philology, comprehending a knowledge of etymology, or the origin and combination of words, is sufficient of itself to induce to the study of the ancient languages. To be able to trace words to their origin, to follow out their various formations and combinations, to attach to each its primary meaning, and to trace out language in all its peculiarities and ramifications, is certainly no small acquisition in the science of letters. Besides, the necessity which exists in studying them, of making not only the lexicons of other languages but the vocabulary of our own your constant companions, renders it scarcely possible for you not to have a command of words as well as definite ideas of their meaning. The advantages which the study of the languages has for the young over that of the mathematics, are peculiar. In the mathematics, we reason from fixed data ; in the languages, from those of a contingent nature. In the one, almost every step in the demonstration of a theorem or the solving of a problem, is attended, if rightly followed up, with proof of correctness established by previous investigation or the application of axioms. In the other, the mind reasons in contingency, until it has availed itself of all circumstances and proof collateral—until it has, by analysis, examined all the parts respectively, and by synthesis, grasped the whole as unity.

Nor is a knowledge of philology, the acquisition of a fluent and right use of words, and mental discipline, the

only benefit consequent to their study. We become acquainted with the *genius* and *taste* of the nations, the languages of which we learn. They are the mirror which reflects the moral and intellectual traits of their character—the criterion of their mental vigor or imbecility. Apart from social intercourse, there is no better way to obtain a knowledge of national character, than by the study of languages. From the peculiarities of the French language, for instance, supposing we had never heard of the character of that people, we should conclude them to be versatile, gay, polite, and refined. In those of the Spanish, we should detect more harshness, affectation, a want of urbanity, and a haughty disdainfulness. From those of the Latin, we should deduce boldness and energy of character, as well as refinement and delicacy of taste. From those of the Greek, nobleness and magnanimity of mind, together with euphony and a just discrimination in musical gradation. In the soft, flowing melody of the Italian language, the effeminacy and refined musical taste of that nation is pre-eminently distinguishable; and there, too, you will find a want of that manliness and strength, which so highly distinguish our own language. From the terseness and superiority of the English, in point of energy and force, over all other spoken languages, the firm character and unbending integrity of that nation, if not a high degree of refinement, might readily be inferred. Hence, I conclude, that the study of the languages should not be deemed unworthy your attention in the formation and discipline of your minds.

3dly. To the above-mentioned sciences I will only add *belles letters and the fine arts*, embracing music, both as a science and an art, together with such a knowledge of theoretical divinity, as to enable you to maintain a just

defence in favor of your own tenets and the truth of revealed religion, against the fallacious cavils of skeptics.

You will, doubtless, say that the acquisition of all the sciences to which I have cited your attention, will require close application through life. To acquire a thorough and critical knowledge of them, doubtless would. Hence, your education should never be considered as "*finished*." The mind is progressive in its nature and eternal in its duration: it cannot, therefore, attain to the absolute perfection of knowledge. My object in naming these several sciences, is to say of them, that a polished education requires a general if not a critical knowledge of all of them, and, at the same time, a thorough knowledge of at least some one of them. If, when we hear of men or women of true fame, we trace them from their cradles to the envied eminence on which they stand, we shall find that they have generally gained it by assiduity of application to some particular art or science. What raised the sister of the English astronomer to a reputation equaling, if not surpassing, that of her brother? Untiring application to the science of astronomy. What elevated the French linguist to her envied eminence among the learned of Europe? Female patience, applied to the investigation of the languages. What has set a Hemans and a Sigourney in the highest niche of the temple of poetical fame? A diligent study of the art of poetry, joined to a rich and varied conception, and a fruitful and glowing imagination. Let me come nearer home. What makes you, young ladies, respected in your association in this institution? Is it not your *scholarship*? To your own experience I leave the answer to the question.

4thly. Having laid before you some of the means of mental improvement, I cannot forego speaking upon the importance of the *cultivation of the heart*. If the design of

our education is to increase the amount of our happiness, the cultivation of the *heart* has much higher claims upon your attention than that of the *mind*. In proof of this assertion, I need only refer you to the numerous instances of those whose intellects are highly improved, but whose hearts are left barren and a prey to the contest of the fiercest passions. In the hearts of such, among the rank weeds of vice, coils the serpent of calumny and detraction, and hisses at the approach of virtue. There, too, at the least suspicion of superiority, green-eyed jealousy rankles, and with harpy gluttony does the vulture of malignity and revenge batten upon the vitals of life.

To witness the devotion that is paid at the shrine of intellectual worth, when its lustre is tarnished by the grossest crimes, the most petulant and supercilious bearing, and by the vilest and blackest of hearts, is truly surprising. It is a humiliating proof of the depravity of human nature, and will never cease to exist until the young are made sensible of the sterling value of virtue, and of the excellence of practical piety. Three-fourths of the happiness of life, doubtless, has its rise in the enjoyment of the pure and refined emotions of the heart; whereas, in the formation of character, no consideration is so little heeded. The tree of intellectual knowledge spreads itself forth to the view, and lures us from duty; inducing us to pluck and eat, unworthily, its tempting fruit, to the neglect of the best feelings of the heart.

In the developement of your minds, therefore, watch with a jealous eye over the waywardness of the passions; subdue their impetuosity, and thwart their caprices. In a word, make them subservient to the dictates of your judgment. Thus, instead of the embitterers of your peace, they will become the richest source of social and private happiness.

A few words upon the motives which ought to influence you to mental and moral exertion, and I am through. And,

1st. *American sentiment upon females and female education, should nerve you to action.* A menial in most countries, and subject to the most merciless tyranny and rapine, here woman has been raised from her low degradation to a rational and virtuous companionship with man. No institutions of Turkish voluptuousness here; none of Spanish and Italian monachism; no wild, no erratic, no irrepressible enthusiasm of chivalry. America, in the calm sunshine of reason, has abrogated every vestige of feudality which depresses woman in the scale of existence, and regards her daughters if not superior yet equal to her sons, in all that is delicate and virtuous in sensibility, and all that is refined and elevating in thought. In a word, she regards them as the arch-key and the polished stones in the sublime temple of her religious and political liberty.

2dly. The second consideration which should serve as a motive to action, is *the part you are called to act in this life, and your eternal destiny in that which is to come.* Your sphere of action does not, indeed, lie in the fell strife of combat, or in the fierce contest of politics. But though you move in the calmness of literary or domestic ease, think not that you can exert no influence on the destiny of society. It is in the literary and domestic circles that men are generally first formed for action. The sentiments which they there imbibe, whether from the lips of a sister or a mother, give a coloring to the whole course of their lives. Nor less in the bustle of active life, is the direct influence of woman acknowledged. The influence of Josephine, the first wife of Napoleon, was universally acknowledged in the events of Europe, though she took no active part in the camps or court of the emperor. Yet she found means from the rich resources of her highly cultivated

mind, and the irresistible charms of her compassionate heart, to gain an ascendancy over the most irrepressible enthusiasm and the most unbounded ambition. Thus every female, whatever be her station, may do much to ameliorate the condition of society and bless the world. But all other motives are merged in that of your *eternal destiny*. If your final destiny be not affected by your mental developements, it doubtless is greatly influenced by the culture of your hearts. This consideration, then, urges you to action, by all that is dear to you in interest, both in this and in the world which is to come.

I close by a brief notice of your society. Almost all important improvements, whether literary or moral, civil or religious, have been effected by union. It is a power which nothing can resist. It has accomplished wonders, both in the natural and in the intellectual world. Acting under the influence of this sentiment, you have formed your society for the purposes of mutual improvement. Its utility consists, mainly, in exciting you to mental exertion, in bringing mind in contact with mind, and in comparing your own views with the conceptions of others. During the meetings of your association, you cannot expect much profit. One or two hours a week, spent in mutual reading and conversation, is not your only ground of hope. Much of your improvement is derived from your preparation, during the week, for these interviews; from your writing, and from the investigation of subjects for conversation.

I hope you will not deem me too officious, if I add a few words in relation to the manner of conducting your society.

The reading of books in your meetings I would not recommend. It occupies the time which, I think, may be better employed. Besides, you can read enough at home;

and, with sufficient care, do it as well. I, however, highly approve of the reading of your compositions, followed by remarks of mild and friendly criticism. Here, too, there is need of much prudence, lest mutual criticism degenerate into acrimony of feeling, and sunder the bonds of your union. Perhaps it is better that a committee, selected by the whole, perform this disagreeable though necessary task, with the assurance from the society that no injury in person or feeling shall arise therefrom.

I would recommend, also, the *extemporaneous discussion of various subjects*. I know of no valid objection to this practice. It may, indeed, appear to you a practice too masculine. If so, the practice of reading and writing must appear equally unbecoming your sex. Gentlemen, if they do as they should, make use of all laudable and efficient means for the discipline and culture of their minds; and if found beneficial to *them*, why may not *ladies* avail themselves of the same. Because you may derive from this practice a fluency in speaking, and an agreeableness in address, must you necessarily mount the rostrum or ascend the pulpit? By no means. You will only be better qualified to judge of what is excellent either in the matter or the manner of a public speaker.

Much more might be added in relation to the manner of conducting your society, but, for obvious reasons, I forbear. To sum up the whole in one concise rule, which, I hope, you will treasure up in your memory, and practise in your lives, I would say—in *your intellectual and moral being*, “*call no man master.*”



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